A TRUE

NARRATIVE

OF

GOD's Gracious Dealings

WITH THE

SOUL of *Shalome Ben Shalomoh*,

Of the Circumcision after the Flesh.

As Delivered to the

Church of Christ,

Assembled at Their

Meeting-House, in *Rosemary-Lane*,

September the 29th, 1699.

With some ADDITIONS made thereunto since; Being taken from his Mouth by the Subscribers to the Certificate annexed to the Preface.

Published for Exalting the Free Grace of God.

Come and hear all ye that fear God, and I will declare what he hath done for my Soul. Psal. 66. 16.

I say then, Hath God cast away his People? God forbid: For I also am an Israelite of the Seed of Abraham, &c.

As concerning the Gospel, they are Enemies for your sake; but as touching the Election they are beloved for the Father's sakes. Rom. 11. 1,28.

Wherefore receive ye one another, as Christ also received us to the Glory of God. Rom. 15. 7.

LONDON:

Printed for *William Marshal*, and Sold by him, at the *Bible* in *Newgate-Street*. 1699.

To the READER.

THE End of Publiſhing the following Narrative, is, not to aſcribe Glory to one particular Party, as if by our own Power or Holineſs we had made this Man, who was ſpiritually dead, to walk; but to obviate ſuch Miſtakes, which a thing ſo novel and uncommon may be obnoxious to; and more eſpecially, to magnifie the Riches of Free Grace, which has glorified Jeſus Chriſt, by the Manifeſtations of his Divine Power and Goodneſs, diſplayed to the Soul of this Son of *Abraham*: And therefore, to you who have taſted, that the Lord is gracious, the enſuing Narrative (I preſume) will be acceptable: For tho' it pretends not to the captivating Oratory of our Age, yet it may challenge your ſerious Regard, inaſmuch as Salvation is come to his Houſe, who is, according to the Fleſh, of the rejected Stock of *Iſrael*; whom it hath pleaſed irreſiſtible Grace, *to turn from Darkneſs to Light, and from the Power of Satan to Himſelf.* Which, I hope, is an encouraging Preſage, of the happy Re-ingrafture of the unbelieving *Jews*, into their own *Olive-Tree*: A thing witneſſed to by the Sacred Word of God, and confirmed to us by this unuſual Act: By the one he has declared, what he will do; and by the other, what he can do. And as the Word of Promiſe may encourage us to pray, ſo this Inſtance of Divine Power to hope, that God will cauſe *Breath to enter into thoſe dry Bones*, that they may live.

1 *Pet.* 2. 3.

Act. 26. 18.

Rom. 11. 24

Ezek. 37. 5, 9.

But not to enumerate Particulars (which is foreign to our preſent Purpoſe) ſince there is a profeſs'd Expectation of the *Jews* Converſion in theſe Latter Days, among the greateſt part of Chriſtians; I ſhall proceed to obviate

such Objections, as may possibly be brought against the Truth of this *Jew*'s Conversion.

Object. 1. Is it possible, that a Person so unacquainted with the Christian Religion, and so vicious in his Life and Conversation, should so suddenly arrive to such a strong Persuasion of his Interest in a crucified Saviour?

Answ. In Answer hereunto, consider,

1. That God, the most Sovereign Agent, is the Sole Worker of Faith in the Hearts of his Elect; wherefore it is called, *Faith, of the Operation of God:* And in his working thereof, he acts like himself, energetically, and instantaneously. He that commanded *Light to shine out of Darkness*, at once, in the first Creation, can in a Moment illuminate a Soul benighted with its own Darkness, by giving the Light of the Knowledge of his Glory (Ἐν προσώπῳ), in the Person of Christ. Why should it be thought then a thing incredible, that he who at the last Trumpet's Sound, will effect such an amazing Change in the Bodies of the Saints, and that (Ἐν ῥιπῇ ὀφθαλμοῦ), *in the twinkling of an Eye*, should make one no less admirable in the Soul of a poor despised *Jew*, the Conversion of whose Brethren in the Flesh, is represented by *Life from the Dead?* There is doubtless a determinate Instant, wherein the Soul of an Elect Sinner is to be delivered from the Power of Darkness, and translated into the Kingdom of God's dear Son; which is called *the Time of Love, the Day of Power*; until which the Soul is polluted in its own Blood, and whatsoever he doth is displeasing to God, because done in Unbelief, and having undoubtedly the Nature of Sin: To which agrees several Passages in the Homily of *Good Works*, as follows: **Without Faith, all that is done of us, is but dead before God, tho' the Work seem never so gay and glorious before Man: Even as a Picture graven, or painted, is but a dead Representation of**

Col. 2. 12.
2 Cor. 4. 6.
Rom. 11.
Ezek. 16. 8
Ps. 110. 3.
Hab 11. 6.
Art. 12. *of the Church of Engl.*

of the Thing it ſelf, that is without Life, or any manner of Moving; ſo be the Works of all unfaithful Perſons before God, they be as the Courſe of a Horſe that runneth out of the Way; which takes Labour, but to no purpoſe. Thus far the Homily. Hereby you may ſee, how the Sentiments in that Age, concerning Works before Faith, differed from thoſe which now obtain amongſt us. What they accounted ſinful and dead, is now eſteemed Righteouſneſs and Life: A ſuperficial Reformation of Manners, paſſeth for Converſion; and a Moral Heathen ſhall be careſſed for a Serious Chriſtian: Whilſt the poor Publican, who diſcovers the Depravity of his Nature, by the Enormity of his Actions, is deſtined to an unpleaſant Pilgrimage, before it be allowed him to lay hold of a Goſpel-Promiſe; and to ſerve the *Egyptian* Task-maſters, ſome Years, (it may be) before permitted to enquire after the Freedom of the Goſpel: And if the God of all Grace, heals a Conſcience wounded for Sin, with greater Expedition than is by ſome allowed, who are forwarder to lay Burthens on others Shoulders, than to touch them with one of their Fingers, the Cure immediately muſt be called into queſtion, becauſe the preſcribed Time was not obſerved in perfecting it; and whilſt God is owned to be a Free Agent, they rob him of his Prerogative, in confining him to Humane Methods; and the Perſon on whom ſuch an inſtantaneous Change is wrought, muſt expect, from them, no better Treatment, than the Blind Man, in the Goſpel, did from the blinder *Jews*, John 9.

Page 46, 47. *Edit. in Octavo*, 1687.

2. Conſider ſome of thoſe Inſtances (recorded in Scripture for our Learning) wherein God has exemplified the Power of his Reigning Grace, by making ſtout-hearted Rebels (who are far from Righteouſneſs) ſubmit to his Righteouſneſs. *Zacheus*, a notorious Sinner, immediately becomes a joyful Receiver of Jeſus Chriſt. He that was Prince of

Iſa. 46. 12. *Rom.* 10. 3. *Luke* 19.

the

Publicans, is suddenly pronounced a Son of *Abraham*; as *Stella*, a Papist, observes on the place: *Qui heri peccator fuit, jam hodie possit divina benignitate justus effici:* He who was Yesterday a Sinner, by Divine Bounty, is to Day made Righteous. Tom. 2. p. 221.

The Jaylor, whom we find Inhumane in his Treatment of *Paul* and *Silas*, not long after washing their Wounds, as a genuine Effect of his Believing the Word they spake to him; he who about Midnight designed to be his own Executioner before Daybreak was a joyful Believer: And how many of the obstinate *Jews*, who had embrewed their wicked hands in the Blood of Christ, *fled for refuge to the hope set before them in the Gospel*, and in one days time became Church-Members, whose continuance in the Apostle's Doctrine was as stedfast as their Conversion was sudden, *Acts* 2. 23, 41. Act. 16. 24

Objection 2. *It may be said these were extraordinary Instances, and therefore nothing to the Purpose in hand.*

Answer. I grant that the Work of Regeneration is not ordinary, but special, if compar'd with the more usual Dispensations of Divine Bounty in his common Providence, as to the things of this life; and tho' there are not many Converts in this day who parallel the foregoing Instances; yet they who have the Spirit witnessing with theirs that they are the Sons of God, cannot but set to their Seal, from their own Experience, that *the Lord's Arm is not shortned*, tho' the Doctrine of his Grace is so clouded by some Self-Justiciaries. The Apostle affirms, That *the Spirit cannot be received by the Works of the Law, but by the Hearing of Faith.* And how far the generality of Preachers deviate from this Doctrine, is too conspicuous; who not allowing the Grace of God to be so powerful and effectual now, as

Doctrina adversariorum qui legem cum Christo decebant, ut justificationis causam concurrere. i. e. The Doctrine of our Adversaries, who hold, That the Law is a Co Adjutor with Christ, in the Justification of a Sinner. *Beza* in La.

as when the Goſpel was firſt promulgated, ſend us for Life to that Law which hath already condemned us.

Object. 3. Why did not this Convert give ſome Reaſons why he turned from *Judaiſm?*

Anſw. He gave the moſt perſwaſive Argument that could be, *viz.* His believing Jeſus Chriſt to be the true Meſſiah, upon the naked Teſtimony, and Record of God, concerning him, expreſſed in ſeveral Texts of Scripture: Which will be a ſufficient Reaſon to thoſe poor blind *Jews*, who are ſtill walking after the Imagination of their own Hearts, to relinquiſh their Errors, when God in his infinite Wiſdom ſhall think fit to call them by his Grace.

2. Conſider, the Things he ſpake, were delivered to a Church of Chriſt (not to an Auditory at *Lions*), to ſatisfie them of a Work of Grace in his Soul: And therefore, tho' his Speech was rude, yet it is not doubted, from the Certainty of his Converſion, but he had thoſe Divine Impulſes on his Soul, whereby he could not but deſert Judaiſm, and lay hold of the true Meſſiah for Life and Salvation.

It only remains (*Reader*) to inform you, That what *Shalome Ben Shalomoh* ſpake publickly, has not paſſed under any material Alteration ſince; but as far as it conſiſts with Plainneſs and Perſpicuity, his own Expreſſions are retained, tho' through his Deficiency in our *Engliſh* Dialect, it was judged proper to alter ſome of his Words; yet retaining his Sence: Which, with ſome Additions, forgotten by him when he delivered himſelf to the Church, and others whereinto God hath ſince inſtructed him, are now offered to your ſerious Conſideration (the Glory of God, and your Good, having been primarily conſulted herein), by

Your Servant, in our Lord Jeſus Chriſt,

T. H.

WE whoſe Names are hereto annexed, Paſtor, and Members of the Church of Chriſt, into which Mr. *Shalome* was admitted, do hereby certifie, That the following Account is what he delivered *Viva Voce*, to the Church; and that ſuch Additions as are made, were taken from his own Mouth, by

Thomas Humfrey.

Nathaniel Shepard.

Samuel Stratton.

THE

THE NARRATIVE of the CONVERSION OF *Shalome Ben Shalomoh*, the JEW, DELIVER'D Unto the CHURCH of CHRIST, to which Mr. *Thomas Humfrey* is Paſtor.

Mr. *Humfrey*.] BRethren, I ſuppoſe you well remember that Mr. *Shalome* was propoſed to this Church in order to Communion therewith; he is now come to give an Account of the Dealings of God with his Soul: I hope you will attend, as thoſe who are ſenſible of the Grace of God towards you.

Sir, If you pleaſe to ſpeak.

Shalome, I hope (Men and Brethren) that what I am about to ſay, may prove as effectual as the Sermon which *Peter* preached to the Men of *Judea* and *Jeruſalem*, at the hearing of which there was an Univerſal crying out, *Men and Brethren, What ſhall we do?* Acts 2. 37. If that be your Enquiry, take *Peter*'s Anſwer, *You muſt believe and be baptized, that the Holy Ghoſt may come upon you*, v. 38. I *Shalome Ben Shalomoh*, was born of Jewiſh Parents, my Father's Name *Shalomoh*, my Mother's *Leah*, was circumciſed the eighth Day in *Puſnonny*, in *Poland*,

where I lived till I was twelve Years of Age, at which time it pleaſed God (who works all things for the good of his Elect) that all our Family (my ſelf alone excepted) died in a great Plague, which had univerſally ſpread its ſelf through that Land: Being left thus deſtitute, I had an Inclination to travel, and in my Travels, a Boy, who was in the Duke of *Brandenburg*'s Army, came and ſaid to me, Why do you not turn a Chriſtian? A Chriſtian, ſaid I, why think you I will worſhip Images? (for ſuch was my Ignorance that I thought all Chriſtians were Papiſts, there being none but Papiſts, who were called Chriſtians, and Jews, in the Country where I was born:) do you (ſaid I) believe the Bible, the Old Teſtament, the five Books of *Moſes*, the Pſalms of *David*, and the Song of *Solomon?* Yes, ſaid he, we have all theſe. Do you, ſaid I, worſhip Images? There are, ſaid he, two ſorts of Chriſtians, Proteſtants, and Papiſts; we believe no other Saviour but Jeſus Chriſt alone. Well, ſaid I, carry me to a Miniſter, who accordingly brought me to the Duke of *Brandenburg*'s Miniſter, who opend to me ſomething concerning Jeſus Chriſt, from the five Books of *Moſes*, As, 1ſt, that in *Gen.* 3. 15. *And I will put enmity between thee, and the Woman, and between thy Seed, and her Seed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*; which appeared to me, when God opened my Eyes, (for I could not ſee it before) a lively Repreſentation of the Death and Reſurrection of Jeſus Chriſt; as alſo from that in *Numb.* 21. 9. when God commanded *Moſes* to lift up a brazen Serpent on a Pole, that every bitten Iſraelite looking thereto might be healed; did I learn that Jeſus Chriſt was the true brazen Serpent, by believing on whom alone it was that I could obtain Salvation and eternal Life: He alſo endeavoured to ſhew me, how that many of the

Pſalms

Pſalms were prophetical of Jeſus Chriſt, particularly *Pſalm* 2. 7. *Thou art my Son, this Day have I begotten thee.* And Pſal. 110. 1. *The Lord ſaid unto my Lord, ſit thou at my right Hand,* &c. And *Pſal.* 22. 16,17,18. *The aſſembly of the wicked have enclo ſed me, they pierced my hands and my feet, I may tell all my bones, they look and ſtare upon me, they part my garments among them, and caſt lots upon my veſture.* Which did to me clear up ſomething of what Jeſus Chriſt underwent as he ſtood Surety for his Elect, from *Iſa.* 9. 6. *For unto us a Child is born, unto us a Son is given, and the government ſhall be upon his Shoulders, and his Name ſhall be called wonderful, Counſellor, the mighty God, Everlaſting Father, the Prince of Peace.* I learn'd ſomething of the Humane Nature of Jeſus Chriſt; he alſo endeavoured from *Gen.* 1. 2. ורוח אלהים מרחפת על־פני המים *And the Spirit of GOD moved upon the Face of the the Waters*; to evince to me the being of the Holy Ghoſt; the Notion of a Trinity I took in form *Gen.* 1. 26. ויאמר אלהים נעשה אדם *Let us make Man.* And from *Gen.* 11. where God coming down to ſee the City and the Tower which the Children of Men had built, ſaith in ver. 7. הבה נרדה ונבלה שם שפתם *Go to, let us go down and confound their Languages.* From *Gen.* 49. 10. *The Scepter ſhall not depart from Judah, nor a Law-giver from between his feet till Shiloh come,* &c. I ſaw that Jeſus Chriſt was the true *Meſſiah*, in which I was ſatisfied, and tho' as yet I had nothing more then the Notion of Things, yet, as the Eunuch ſaid to *Philip*, Acts 8. 36. ſo ſaid I, *What hinders me to be baptized?* and baptized I was in *Berlijn* in *Brandenburg*, the Duke ſtood my Godfather: I became not a Chriſtian for Silver, nor Gold, but was conſtrained thereto by the mighty Power of Jeſus Chriſt; I was beholden to none, but to the Almighty Power of God. After this I was

recommended to a Minister in the City *Rynebarg* on the *Rhyne*, by whom I was further notionally confirmed in the Christian Faith: and from that time had a mind to travel into *England*; where, under the Denomination of a Christian, I lived a great while Revelling in all manner of Wickedness, committing Iniquity with Greediness; as I grew older I thought it was high time to reform, knowing I must give an Account of Deeds done in the Body; I then resolved to lead a new Life, and venture on the Mercy of Christ, which, tho' I prayed for Night and Day yet could not find; I made many Resolutions to live better, and broke them as fast, knowing nothing of the Person of Jesus Christ; at length I was by continued Prayer very solicitous for Repentance; yet thought I, should I repent, it will not avail me unless I could forsake my Sins; to Prayer I went, and in an Agony I was, I flung up mine Eyes and Heart to Heaven, Lord Jesus Christ, said I, tho' thou wilt not shew Mercy to me, tho' I must perish, yet will I trust thee still; Terrors of Conscience still pursued me, so that I often thought through want of Ease in my Conscience, tho' I should trust in Jesus Christ, yet I should be Damned; I thought many times, as I passed over the Fields, that I saw the Lord Jesus Christ coming in the Clouds; upon which, when I began to consider my own Condition, I passed Judgment on my self as one that deserved Hell and Damnation; I found (as I thought) the Devil binding me in Chains, which made me cry out, as *Rom.* 7. 23, 24. *I am carried into Captivity, to the Law of Sin which is in my Members; O wretched Man that I am, who shall deliver me from the Body of this Death?* The Terrors of Hell took hold of me, I thought I saw the Pit of Hell ready to receive me. How to get Peace of Conscience I knew not; nothing

thing but Hell and Damnation ſounded in my Ears; I thought I muſt be damned, if I turned not to Jeſus Chriſt: In theſe Agonies of Spirit I read once and again the Book of one *Baxter*, which I thought would have been a great Means of my Salvation. But, alas! that drove me more into Hell, I thought I ſhould by it have ſunk into utter Deſpair; I could find nothing in it for my Conſolation; what Courſe to take I knew not, I deſired the Lord Jeſus Chriſt to do a Miracle upon me, in breathing the Breath of Life into my Soul, who was dead in Sin, as he formerly raiſed thoſe who were naturally dead from their Graves; I pleaded his Power as he in *Matth.* 8. 2. *Lord if thou wilt, thou canſt make me clean*; and cleanſing I ſtood in need of, for I ſaw my Sin ſo black, that I abhorred my ſelf in duſt; I thought I was not worthy to roul my ſelf on Jeſus Chriſt; yet to venture I reſolved, I knew I could but be rejected, as 2 *Kings* 7. 4. *If we ſay we will enter into the City, then the Famine is in the City, and we ſhall dye there; and if we ſit ſtill here, we ſhall dye alſo: Now therefore come, and let us fall into the Hoſt of the Syrians, if they ſave us alive, we ſhall live, and if they kill us we ſhall but dye.* I always concluded Prayer after this manner, Lord, tho' thou wilt not hear me, yet will I truſt to thee; I prayed (as one ſenſible of my own Inſufficiency) that God would by his Spirit teach me to pray; there was yet a ſecret Hope in me that God would call me; however, I reſolved to lean on the Lord Jeſus, praying that he would give me the Spirit of him that raiſed Jeſus Chriſt from the Dead, to raiſe me from the Death of Sin; ſuch was my Affection to Jeſus Chriſt, that I often wiſhed my ſelf in a Cave ſo that I might enjoy him, tho' I endured the greateſt Hardſhip. In theſe Conflicts of Spirit the Devil ſet in upon me, told me, It was impoſſible for me to be ſaved; For,

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ſaid he, your Parents have wiſhed a Curſe upon you; and inſinuated as if I was by that Curſe bound over to eternal Damnation: How, ſaid he, can you believe that the Son of God ſhould be born of the Virgin *Mary?* or that he that was born of her, ſhould be the Saviour of your Soul? Know you not what a *Fellow* (which word went through my Soul, God knows) he was? It is impoſſible, ſaid he, that he ſhould ever ſave you. To whom I anſwered and ſaid, Satan, get thee behind me; God (ſaid I) and the Lord Jeſus Chriſt are all One; God at firſt created the World out of Nothing, created Man out of the Duſt, and of a Rib taken out of *Adam* made he a Woman; yea, Chriſt himſelf was overſhadowed by the Holy Ghoſt in the Womb of the Virgin *Mary*: And now, O Devil! what is too hard for ſuch an Almighty Power which has done all this? Thou haſt no Power over him, nor canſt thou Diſannul what he hath done. After this, my Inclination ſtood bent to frequent the Aſſembly of God's People; tho' whether to go I was at a loſs, I heard there was many Churches, One cry'd, Here is Chriſt; another cry'd, Here is Chriſt: I knew there was but one Chriſt, however, I thought I would aſſemble my ſelf with a ſober People; at length I came among the Quakers, but, alas! there I found nothing to my Satisfaction, ſo that I was at a Loſs again, and ſo continued for many Years, going no where, but lived without Chriſt, an Alien from the Commonwealth of *Iſrael*, a Stranger to the Covenants of Promiſe, without God in the World, at laſt my Heart began to burn within me, whether thought I ſhall I go: I pray'd that the Lord, if he had any Love to me, would ſhew himſelf to me in Jeſus Chriſt, (for I always did even when I lived in the Fleſh, (as many nominal Chriſtians do) look for God in the Face of Je-

Jeſus Chriſt,) and point me out a way; at length I came to *White-chappel*, where my Apprehenſions concerning my State were dreadful; I went one Night to bed, and there thought I heard a Voice diſtinctly, ſaying, *Ariſe, ariſe; if you look not about you, and repent not, you muſt certainly be damned.* This was a ſad Sermon preached to me, which from a ſlaviſh Fear and Dread drove me to worſhip God, not from a Sence of his Love, but, as I ſaid, from a fearful looking for of Judgment and fiery Indignation; my very Heart trembled within me; Lord! thought I, it is high time to repent; what ſhall I do? Meeting a young Man, I told him my ſad Condition; who told me, Unleſs I was born again of Water and of the Spirit, I could not enter into the Kingdom of God; which new Birth was wholly myſterious to me: What ſhall I do then, ſaid I? I fell to weeping; I pray, ſaid I, help me to a Miniſter, a good Goſpel-Miniſter, (I prayed many times that God would direct me to a right Church (tho' with never ſo much Affliction, the Head whereof is Chriſt. I have often ſeen, as I thought, Jeſus Chriſt perfectly at the right Hand of God, who has promis'd to pour out his Spirit on all Fleſh, and certainly it cannot be far off; I am ſure if I were to dye ſhortly, it will not be long after my time) who brought me to this Miniſter, to whom I declared my Mind, who went Evangetically to work with me, he went far beyond *Baxter*, *Baxter* drove me back; but this Gentleman told me there was free Grace for all that came to Jeſus Chriſt: This proved an happy Day to my Soul, he told me the Lord accepts Jew and Gentile, as in *Gal.* 3. 28. *There is neither Jew, nor Greek, there is neither Bond nor Free, there is neither Male nor Female, for ye are all one in Jeſus Chriſt*; after ſome Diſcourſe with Mr. *Humfry*, who made

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ſome Diſcovery to me of God's Way of Salvation by free Grace, of the Way of the Work of the Spirit of God, on the Spirit of a Man, in raiſing him up from the Death of Sin, I read in a Book in which I found the Citation of that Scripture in *John* 17. 26. *Father, I have declared unto them thy Name, and will declare it, that the Love wherewith thou haſt loved me may be in them, and I in them.*

And, thought I, now there is an open Door to come to God through Jeſus Chriſt; it came on my Soul with ſuch Power, that it appear'd to me as if a Door had been ſet open for any to enter in who will, how abominably vile and filthy ſoever they be. I thought I ſaw Jeſus Chriſt, yea, the very Godhead ſhining round about me through the Manhood of Jeſus, for in him dwells the Fulneſs of the Godhead bodily, 2 *Col.* 9. And now I am perſwaded whether I direct my Prayer to God the firſt Perſon in the Trinity, or to Jeſus Chriſt the ſecond, it is the ſame, they being the ſame in Eſſence, equal in Power and Glory.) The Quakers indeed will ſuffer no Man to Pray, but as the Spirit moves them, pretending to be guided by a Light within, which is no other than the Devil transforming himſelf into an Angel of Light; and indeed it proved but a dark Guide to my Soul: But as I was reading the Book above-named, it pleaſed God to dart in a Beam of Divine Love in Jeſus Chriſt on my Soul, tho' for about an hour and a half, my Bed ſhook under me, I quivered and trembled, and thought my very Heart was broken within me; Lord thought I, what ſhall I do to be ſaved? But it was ſoon cleared up to me by the Spirit of the Lord, that I ſhould be ſaved by Jeſus Chriſt and by him alone; and I am ſure there is Salvation in no other than in Jeſus Chriſt; no, there is not. And now I would give my Body to be burnt,

burnt, yea, had I a thouſand Lives, I would lay them all down, rather then be an unbelieving Jew; *For*, ſaith Chriſt, *unleſs you believe that I am he*, i. e. *the Meſſiah, you ſhall die in your Sins, and whither I go you cannot come*, John 8. 21, 24. This is a miſerable Sentence to all Unbelievers. I often wondred when I heard Miniſters pray for unbelieving Gentiles, ſurely thought I the Gentiles all believe in Jeſus Chriſt: But, alas! Believing is quite another thing than I took it to be, a thing of far greater Difficulty than moſt are aware of; He that comes to God muſt believe that he is every way ſuch as the Scripture declares him to be, *Heb.* 11. 6. he muſt believe that all his Attributes are highly exalted, and infinitely advanced in our Salvation, that the Law is much more highly magnified and made honourable, *Iſa.* 42. 21. by the Obedience of Jeſus Chriſt God and Man, than it could poſſibly be by the perfect Obedience of Sinleſs *Adam*; he muſt believe that what Chriſt has done and ſuffered for us as our Surety in our room and ſtead, is the only Righteouſneſs whereby we are juſtified before God and accepted with him; and that this very Righteouſneſs becomes ours, pleadable by us by Vertue of God's Divine Act of Imputation, Jeſus Chriſt is all and in all, *Col.* 3. 11. But, alas, by how few are theſe Goſpel-myſteries really and truly believed? Here you ſee one in whom the Covenant of *Abraham* is fulfilled, as it is in all thoſe who believe in Jeſus Chriſt; But if you do not believe you muſt die in your Sins; I am afraid that my Forefathers (tho' I muſt Judge as Charitably of them as I have warrant for) yet I fear leſt many of them are gone down to the Pit of Eternal Deſtruction; and yet I am, *a Brand plucked out of the Fire*, Zec. 3. 2. Now if God ſaved not his own Covenant-Children, his own Spouſe, thoſe who

were naturally in the Root, what will become of thoſe who are grafted in, and yet believe not that Jeſus is the Chriſt? 1 *John* 2 22. but I know, and am perſwaded, *That Jeſus Chriſt loved me, and gave himſelf for me*, Gal. 2. 20. which is the main Point, and that by his Death and Reſurrection my Soul is ſaved.

Mr. *H.*] Brethren, you have heard what an account Mr. *Shalome* has given in; If you have any Queſtion to ask on any thing that he has ſaid, you have your Liberty.

Shalome.] Brethren, Come, what will come, I am willing to wait with Patience, flinging my ſelf wholly on Jeſus Chriſt, truſting in him, reſolving to die at his Feet, in the Strength of Chriſt I ſpeak it.

Here it was deſired by a Member in the Name of the Church, that Mr. *Humfrey* would propound ſuch Queſtions to him, as by his Anſwers to which, his Inſight into, and Experience of the glorious Myſteries of the Goſpel might farther appear.

Mr. *H.*] What do you find in your Soul upon believing in Jeſus Chriſt?

Shalome.] Comfort, Joy, and Peace, as if I ſaw the Heavens themſelves opening ready to receive me; but ſometimes I feel a dark Night.

Mr. *H.*] What Courſe do you take when you find the Guilt of Sin flying in your Face?

Shalome,] I go to Jeſus Chriſt, I go to Mount *Calvary*, there he gave Satisfaction for my Sins, and is now aſcended, and ſits at the Right Hand of God, and makes (how call you it in Engliſh? It was anſwered, Interceſſion; Aye,) Interceſſion, *Heb.* 7.25. *He was the Lamb of God ſlain from the Foundation of the World*, Rev. 13. 8. and I verily believe that God elected me in Chriſt before ever I was born; yea, before the Foundation of the World was laid,

Epheſ.

Epheſ. 1. 4. Or elſe I ſhould never have come to him, had he not loved me with an everlaſting Love, he would never have drawn me with loving Kindneſs; *Jer.* 31. 3. and now might I be a King, a King of the Jews I value it not, I had rather be a Beggar, and dye in a Dungeon, then be an unbelieving King.

Mr. *H.*] Well, but what ſay you to the Devil, when he tells you, your Sins are too great, or too many to be pardoned?

Shal.] Say to him! I tell him Jeſus Chriſt was the great Sacrifice, who upon the Croſs gave full Satisfaction for all my Sins be they never ſo many, or never ſo great; He obeyed and ſuffer'd for me; and beſides this, Muſt I believe the Devil?

Mr. *H.*] And what courſe do you take when you are down in your Spirit?

Shal.] I have Hope in the Lord, and ſtay my ſelf on God ſtill; when in my own Conſcience I was under the greateſt Sence of Condemnation, when the Law, Conſcience, Sin and the Devil all condemned me, my Cry was as now it is, *I truſt in Jeſus Chriſt*; when I had no Strength, and knew not where to go, ſtill I reſolved to truſt in Jeſus Chriſt, with whom there is free Grace, and to whom there is an open Door; and I could chearfully undergo the Deſtruction of this Body, might it be in the declaring the Name of Jeſus Chriſt to my Brethren, in diſcovering ſomething to them of the Riches of the free Grace of God in Jeſus Chriſt, which has plucked me as a Brand out of the Fire, that it might redound to the Praiſe, and the Honour of Jeſus.

Mr. *H.*] And what is it that moves you to pray?

Shal.] The Spirit of God ſetting home on my Soul the Sence of the Pardon of my Sin, what is it that keeps me in the Ways of Jeſus Chriſt (of which I was ignorant till God by his Providence made you an In-

ſtrument in directing me thereto) but the Spirit? And now I ſee it is a Way ſo plain, that wayfaring Men, tho' Fools, ſhall not Err therein, *Iſaiah* 35. 8. I am, ſince God has called me out of Darkneſs into his marvellous Light, made to admire the infinite Wiſdom of God in taking Fleſh upon him, a Myſtery ſo ſtrange, ſo odious to the Jews, that they could kill him who ſhould affirm it.

Mr. *H.*] Did you not find your Soul drawn by hearing the Goſpel?

Shal.] Yes, by that it was that the Love of God wonderfully appeared to my Soul; By that I was made to ſee my ſelf an adopted Child of God, an Heir of Glory; ſo that, when under a Cloud, I could then cry, Thou art my Father, I am thy Child, leave me not therefore utterly, take not thine Holy Spirit from me, but act as a Father towards me; If thy Spirit leaves me, I am like a Child whoſe Leading-ſtrings if you let go down it falls: We have continual daily need to feed on Jeſus Chriſt; the Manna we had Yeſterday will not ſerve us to Day. Gentlemen, Do not look upon me as a righteous Man in my ſelf, for there I am a Sinner, and altogether unclean, *Iſaiah* 1. 6. But yet in Jeſus Chriſt I am without Spot, Sin, or Stain, and blameleſs before the Throne, *Cant.* 4. 7. By Grace I am what I am, 1 *Cor.* 15. 10. In the imputed Righteouſneſs of Jeſus Chriſt, *Gen.* 3. 21.

Mr. *H.*] Then you do not think to be ſaved by your own Righteouſneſs?

Shal.] No, it is all as filthy Rags, I might better have continued a Jew, then ſeek Salvation by my own Righteouſneſs; they who have received Grace, cannot do otherwiſe then praiſe, and glorifie the Lord; but when we have done all we can, it is but filthy Rags, Droſs and Dung; It is Jeſus Chriſt alone that

ſaves

ſaves me when all is done; Grace laid the Foundation, and when the Top-ſtone is laid, it will be with ſhouting forth, Grace, Grace, *Zach.* 4. 7.

Mr. *H.*] And what alteration did you find upon diſcourſing of the Goſpel? You believed in a general Way, you ſaid, that the Meſſiah was come.

Shal.] I did ſo, and had but a common Work of the Spirit; I deſired to be let further into the Myſteries of the Goſpel, that I might be found One of thoſe Worſhippers, who worſhip the Father in Spirit and in Truth; that is, the true Worſhip, not at Mount *Samaria*, nor yet at *Jeruſalem*.

Mr. *H.*] I well remember when you firſt came to me, you was much troubled with the Burthen of Sin.

Shal.] Aye, There appeared the Mercy of God, now you put me in mind: I was always caſt down, my Heart was broke, I was juſt as a broken Reed; I could not tell what to do; Oh! Sin did load me, I ſaw my ſelf even in the Pit of Hell, I thought I was not worthy to come to Jeſus Chriſt; but ſuch was his Grace, that he was pleaſed to lay hold of me; and ſince I am come to him, I have Peace in Conſcience, and Joy in the Holy Ghoſt; Glory be to his Name for ever.

Mr. *H.*] Well, what, do you believe that God has forgiven you all your Sins at once?

Shal.] Yes, I believe he has forgiven all at once, paſt, preſent and to come; and now Chriſt will not leave me, tho' I fall I ſhall riſe again.

Mr. *H.*] You ſee what Ground you ſtand upon;

Shal. I hope I ſtand upon the Rock; the true Rock, upon *Peter*'s Confeſſion of Faith.

Mr. *H.*] As to your being choſen of God, and elected, what do you believe touching that?

Sha.] Elected, had I not been Elected, I am aſſured God would never have wrought ſuch a Work upon

upon me; He has Elected me before the Foundation of the World was laid, and when I was young, my Heart was opened within me; when I heard my Parents ſpeak any thing of the *Meſſiah*, tho' they would not tell me that he who was ſlain without the Walls of *Jeruſalem* was the *Meſſiah*; they talked of two *Meſſiahs*, one that ſhould come to be ſlain, the other to deliver: It may be that both Jews and Gentiles will in a ſhort time be called in, the Lord will call them. And I wiſh that at this Day, God would turn the Hearts of all People, that they may all come to Jeſus Chriſt; Oh! the Joy, the Comfort, the Happineſs that is to be found there! *There is Salvation in none other but in him; whether ſhall we go?* (ſaith *Peter.*) *Thou haſt the Words of eternal Life.* Indeed there is no other Way, we muſt have no Confidence in the Fleſh, we muſt deny all our Comforts, and come to Jeſus Chriſt, all muſt be laid down but Jeſus Chriſt.

Mr. *H.*] If you have (Brethren) any other Queſtion to propound, Mr. *Shalome* is very free to anſwer them.

It was deſired by the Church, that ſomething might be asked him concerning his Conviction of Original Sin.

Mr. *H.*] What do you think about the Pollution of your Nature?

Shal.] What do you mean by Pollution?

Mr. *H.*] Do you find any Evil workings in your Heart?

Shal.] Yes, but Jeſus Chriſt takes them off.

Mr. *H.*] Whence do you think you received this Corruption and Pollution?

Shal.] From the firſt *Adam*, for in Sin I was conceived, and born in Iniquity; and the Corruption of my Nature is ſuch, that it hath rendred me utterly

terly unable to keep the Law in its Demands, and therefore by the Law was I drove to Jeſus Chriſt, *i. e.* when I ſaw the Law to be ſo holy, juſt, and good, ſo Spiritual, and I ſo Carnal, that it required ſo much, and I was able to perform ſo little, and the Goſpel making a Diſcovery of one who had kept the Law and ſatisfied Juſtice to the full, I fled for Refuge from the Law as a Covenant of Works, to lay hold of the Hope that is ſet before me in the Goſpel, as a Covenant of Grace; this is what I intend by the Laws driving me to Chriſt.

Mr. *H.*] What do you, when you find theſe evil Thoughts ſtirring in you?

Shal.] What? Why then I fly to Jeſus Chriſt, to that Blood which hath waſhed me from all my Sins, and roul my ſelf wholly on Chriſt.

Mr. *H.*] Think you, that you ſtand Righteous before God?

Shal.] In Jeſus Chriſt I do, tho' not in my ſelf, for in my ſelf I am a condemned Creature; but yet I am fully ſatisfied that there is no Condemnation to me being in Jeſus Chriſt; tho' I may ſlip and fall through the ſtirrings of the Old Man in me, which in themſelves are ſufficient Matter for Condemnation, yet ſeeing my ſelf in Jeſus Chriſt, I know there is no Condemnation to me for theſe Facts.

Mr. *H.*] What think you of Jeſus Chriſt's keeping the Commandments?

Shal.] He kept them perfectly for me, had he broke the Law in the leaſt Point, he had been no better than the firſt *Adam* was, and we had been utterly undone; Had he broke one Commandment, he had been guilty of all.

Mr. *H.*] Wherefore deſire you Communion with this Church?

Shal.]

Shal.] 1ſt, Becauſe Chriſt hath made it my Duty. And 2d, To Renew the Actings of my Faith on Jeſus Chriſt;

Mr. Shalome *withdrew.*

Mr. *H.*] Brethren, you have heard the Account of God's Dealing with the Soul of Mr. *Shalome.* Let me acquaint you, that I have occaſionally had a conſiderable Acquaintance with him, perhaps as much as any one Man here; I muſt needs ſay, I think he hath given as uncontroulable a Proof of God's Dealing with his Soul by way of Converſion, as any one I have converſed with ſince I came into the Miniſtry; altho' his Language may be broken, and his Phraſeology unuſual, yet I have obſerved a true Strain of Faith run through his diſcourſe, and he hath given me ſufficient Reaſon to conclude that he is a ſtronger Believer than moſt of us Gentiles.

According to the uſual Cuſtom obſerved by the Congregational Churches, in their Admiſſion of Members, the Queſtion was put affirmatively and negatively whether Mr. *Shalome Ben Shalomoh* ſhould be admitted a Member of this Church, and it paſſed *Nemine Contradicente* in the former.

After I came to the Lord's Supper I found much Joy and Comfort, as if I lived out of the World, nothing but Joy and Rejoycing: I ſee that Jeſus Chriſt, as he is God, is my Father; but as Man, he is my elder Brother; It hath pleaſed God to diſcover ſomething to me of the Glory of that Covenant that he made with *Abraham*, in *Gen.* 17. I am aſſured it is a Covenant of Grace Ratifyed and Confirmed in the Blood of Jeſus, and doth belong to me and my Seed in their Generations; ſo that I am perſwaded, and aſſured, that my Children have as juſt a Right to Baptiſm, as the Seed of *Abraham* of old had to Circumciſion, or as Believers have now to the Lord's Supper,

Supper, in as much as it is an external Sign of the Washing away of Sin by the Blood of Jesus Christ: God hath made himself over to me in absolute Covenant made to *Abraham*, and to my Seed as a part of me; and when I take the Lord's Supper, in Faith, I see that as really as the Bread is broken, and the Wine poured forth, the Body of Christ was broken, and his Blood poured forth for the Remission of my Sins; when I recollect my former State that when I lay in my Blood, and was led away Captive by Sin, when I thought not on Jesus Christ, yea, before I was born Jesus Christ thought of me, and laid down his Life for me, and made Satisfaction for my Sin; when, I say, I consider these things, I am made to pray for the Spirit of Praise that I may glorifie God for ever, who by the Riches of his Grace hath brought me in, as the First-fruits of that great harvest of the Jews when a Nation shall be born in a Day; which I firmly believe is at hand.

ERRATA.

PReface, Page 2. line 20, lege Ἐν εἰπὴ ὀφθαλμοῦ, put Art. 13. *of Church of* England, to the 21 line.

The following PROOFS *out of the* OLD *and* NEW TESTAMENT *concerning the Godhead, Manhood, Doctrine, Death and Resurrection of the Messiah being transmitted to us, we thought good to publish it, which by the Divine Blessing may tend to the Conviction of the Jews, and to the Building up many in their most Holy Faith, who profess a Belief in the Name of Jesus Christ.*

Psalm 110. 1.	*THE Lord said to my Lord, Sit thou at my right hand till I make thine Enemies thy foot-stool.*	The only begotten Son of God.	Mat. 22. 43. Mark 22. 36. Luke 20. 42.	*The same Words as in the Old Testament.*
Psalm 2. 7.	*The Lord hath said unto me, Thou art my Son, this day have I begotten thee.*		Acts 2. 34. Acts 13. 33. Heb. 1. 5.	*To which of the Angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father and he shall be to me a Son.*
			Heb. 5. 6. John 1. 14. John 3. 16.	*And the Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only Begotten of the Father, full of Grace and Truth.*
Isaiah 9. 6.	*For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his Name shall be called Wonderful, Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace.*	The eternal and true God.	John 10. 36.	*I and the Father are one.*

Micah,

Micah 5. 2.	*Out of thee ſhall come forth unto me to be Ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting.*	Coeternal, and Cocqual with the Father.	1 John 1, 2, 3.	*The ſame was in the beginning with God; all things were made by him, and without him was not any thing made that was made.*
Prov. 8. 22. 32.	*I was ſet up from everlaſting from the beginning or ever the Earth was.*		Col. 1. 13. 16. Heb. 1. 3.	*By him were all things created in Heaven and in Earth, viſible, and inviſible.*
Pſalm 7. 14.	*Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his Name Immanuel.*	That he ſhould take our humane Nature, and be born of a Virgin.	Mat. 1. 23. John 1. 14. 1 Tim. 3. 16. Luke 1. 31. 34.	*And the Word was made Fleſh. God was manifeſt in the Fleſh.*
Gen. 22. 18. Gen. 18. 18. Gen. 12. 3. Iſai. 11. 1. Jer. 23. 5.	*In thy Seed ſhall all the Nations of the Earth be bleſſed.*	That he ſhall be of the ſtock of Abraham, Iſaac, Jacob, Judah and David.	Rom. 1. 3. Rev. 5. 5. Mat. 1. 16.	*Concerning his Son Jeſus Chriſt our Lord which was made of the Seed of David according to the fleſh.*
Hoſea 11. 1.	*Out of Ægypt have I called my Son.*	That he ſhould flee into Ægypt.	Mat. 2. 5.	
Iſa. 40. 3. Mat. 3. 1.	*The Voice of him that crieth in the wilderneſs, Prepare ye the Way of the Lord, make ſtrait in the Deſert an high Way for our God.*	That one in the Spirit and Power of Elias ſhould prepare his Way.	Mat. 3. 4. Luke 3. 4. Mark 1. 3. John 1. 23, Mat. 17. 10. 12. Mark 9. 11 12.	

Isai. 9. 1, 2.	*The People that walked in Darkneſs have ſeen a great Light, &c.*	That he ſhould begin to preach in Galilee.	Mat: 4, 15, 16.	
Isai. 35. 4, 5, 6.	*The Eyes of the Blind ſhall be opened, and the Ears of the Deaf ſhall be unſtopped.*	That he ſhould confirm his Doctrine by many Miracles.	John 19. 29. Matth. 27. 48.	*The Blind receive their ſight, and the Lame walk, and the Lepers are cleanſed, and the Deaf hear, the Dead are raiſed up, the Poor have the Goſpel preached to them.*
Zech. 9. 9.	*Behold thy King cometh unto thee, he is juſt, and having Salvation, lowly and riding on an Aſs, and on a Colt the Foal of an Aſs.*	That he ſhould enter Jeruſalem triumphantly on an Aſs.	Matth. 21. 5. Mark 11. 2. John 12. 15. 12.	
Pſalm 41. 9.	*Yea, mine own familiar Friend in whom I truſted, which did eat of my Bread hath lift up his Heel againſt me.*	That he ſhould be betrayed by one of his Diſciples for thirty pieces of Silver.		*Then one of the twelve, Judas Iſcariot, went unto the Chief Prieſts, and ſaid, What will ye give me, and I will betray him unto you? And they covenanted with him for thirty pieces of Silver.*
Zech. 11. 12.	*And the Lord ſaid to me, Caſt it unto the Potter, a goodly price that I was prized at of them, and I took the 30 pieces of Silver and caſt them unto the Potter in the Houſe of the Lord.*		Matth. 27. 7.	*And they took Counſel, and bought with them the Potters Field to bury Strangers in.*

Zech.

ver and cast them into the Potter in the House of the Lord. Zech.

Zech. 12. 7.	*Awake, O Sword, against my Shepherd, against the Man that is my Fellow, saith the Lord of Hosts, smite the Shepherd, and the Sheep shall be scattered.*	That the Apostles should be scattered when he was taken.	Matth. 26. 31. Mark 14. 27. John 16. 32. Matht. 26. 56.	*Then said Jesus to them all, Ye shall be offended because of me this night, for it is written, as* Zeck. 13. 7.
Isaiah 50. 6.	*I gave my Back to the Smiters, and my Cheeks to them who plucked of the Hair, I hid not my Face from Shame and Spitting.*	That he should be mocked and spit on.	Matth. 26. 67. John 18. 22.	*Then did they spit in his Face, and buffeted him.*
Isaiah 52. 12.	*And he was numbred with the Transgressors.*	That he should suffer between two Malefactors.	Matth. 27. 28.	*Then were two Thieves crucified with him, one on the right Hand, the other on the left.*
Isaiah 53. 4.	*Surely he hath born our Griefs, and carried our Sorrows.*	That he should suffer for our Sins.	Matth. 8 17. 1 Peter 2. 24	*Himself took our Infirmities, and bear our Sicknesses.* *Who his own self bare our Sins in his own Body on the Tree.*
Psalm 22. 1.	*My God, my God, why hast thou forsaken me, &c.*	That he should suffer extream Agonies in his Soul.	Matth. 27. 46. Mark 15. 24.	

Psalm

Pſalm 22. 16. Numb. 21. 8, 9.	*The Wicked have enclosed me, they pierced my Hands and my Feet.*	That he ſhould die an accurſed Death, and be crucifyed, as he was tipifyed by the brazen Serpent.	John 19. 34. John 3. 14.	*But one of the Soldiers with a Spear pierced his ſide.*
Pſalm 69. 21.	*And they gave me alſo Galls for Meat, and in my Thirſt, they gave me Vinegar to drink.*	That Vinegar and Gall ſhould be offered him to drink.	John 19. 23. Matth. 27. 48.	*They filled a Spunge with Vinegar, and put it to his Mouth.*
Pſalm 22. 18.	*They part my Garments among them, and caſt Lots upon my Veſture.*	That Lots ſhould be caſt for his Garments.	Luke 23. 24.	*And they parted his Garments, and caſt Lots.*
Exodus 12. 46. Numb. 9. 12.	*Neither ſhall ye break a Bone thereof.*	That not a Bone of him ſhould be broken, as was typifyed by the Paſchal Lamb.	John 19. 33, 36.	*When they came to Jeſus, and ſaw he was dead already, they break not his Legs.*
Zech. 12. 10.	*They ſhall look on me whom they have pierced.*	That he ſhould be pierced.	John 19. 34, 37.	*One of the Soldiers with a Spear pierced his Side.*

Pſalm

Pſalm 16. 10.	*Thou wilt not ſuffer thine holy One to ſee corruption.*	That he ſhould not ſee Corruption, but riſe the third Day.	Luke 24, from 13 to the end.

Joel 2. 28, 29.	*I will pour out my Spirit on all Fleſh.*	John 16. 7.	*But if I depart I will ſend him (i. e. the Comforter) to you.*
		Acts 2. 3, 4.	*There appeared to them cloven Tongues, and they were all filled with the Holy Ghoſt.*

FINIS.